There is no electricity in Rowanduz, although it is connected with telegraph and telephone wires, and lighting is by fuel, gasoline, kerosene, or oil. After nightfall the streets are completely dark, save for a few shops or chaykhanas open late and a rare door-lantern burning for visitors, and it is customary for those walking at night to be preceded by a servant with a lantern, or to carry a light themselves.

Water is derived from a spring above the town, that which turns the mill Ashi Shaykhi, and flows down through the streets in small channels and pipes, frequently bridged or covered with flagstones. British engineers laid pipes connecting a series of three iron pumps to better utilize this water, but the pumps have long ceased to flow and are jokingly attributed by the better educated, such as the teachers, to Harun al-Rashid, the Abbasid caliph to whom a great number of ruined bridges and fortresses are referred by the villagers. In shallow ditches the water follows several routes through the town, sometimes in the open and sometimes through pipes, those of the British and a few segments laid by the townspeople themselves. Most of the larger houses have an interior tank or basin, and pipes, closed during most of the day, lead in from the ditches to these. The Kurds of this area, unlike some of their contemporaries in the Middle East, have definite ideas on what constitutes "clean" water, that which is cold and clear, although they may have no appreciation of its relative purity. Rashid Agha of Jindian, whose father's

house has a fresh mountain spring running through it, vigorously refused to drink the water of Rowanduz, asserting it was "dirty" and made him ill. Because many of the channels are open, numerous things can get in the water, to name a few, dogs, chickens, infants, and refuse, as it courses downward, and the townspeople are cognizant of the fact. In the larger households the interior basins and water jars are filled just before daybreak when the water, after a night of running, is thought to be purer, and the women of poorer homes carry their water at the same time. "The higher in the town, the better the water," it is said, although this in no way seems to operate to condition the price of land.

The houses of the poorer townspeople are to be found clustered on the cheaper land of the residential upper town. While some are two-storey apartment buildings housing several families, the characteristic form is a small, rectangular mud-brick building of a single room with a rolled mud roof. The floor is of earth, the walls and ceiling unfinished, and the windows, if there are any, small, open loopholes in the walls. In lieu of a wooden door, a hanging of coarse cloth or blanketing may be used in winter. Cooking surrounds an earthen fire-pit in one corner, or, in fair weather, has a place just outside the door, but the diet of the poor does not require complex preparation. The furnishings of these homes are the meagerest: a few mats, a collection of tattered blankets and quilts from which the beds are made on the floor, a